

CANADIAN

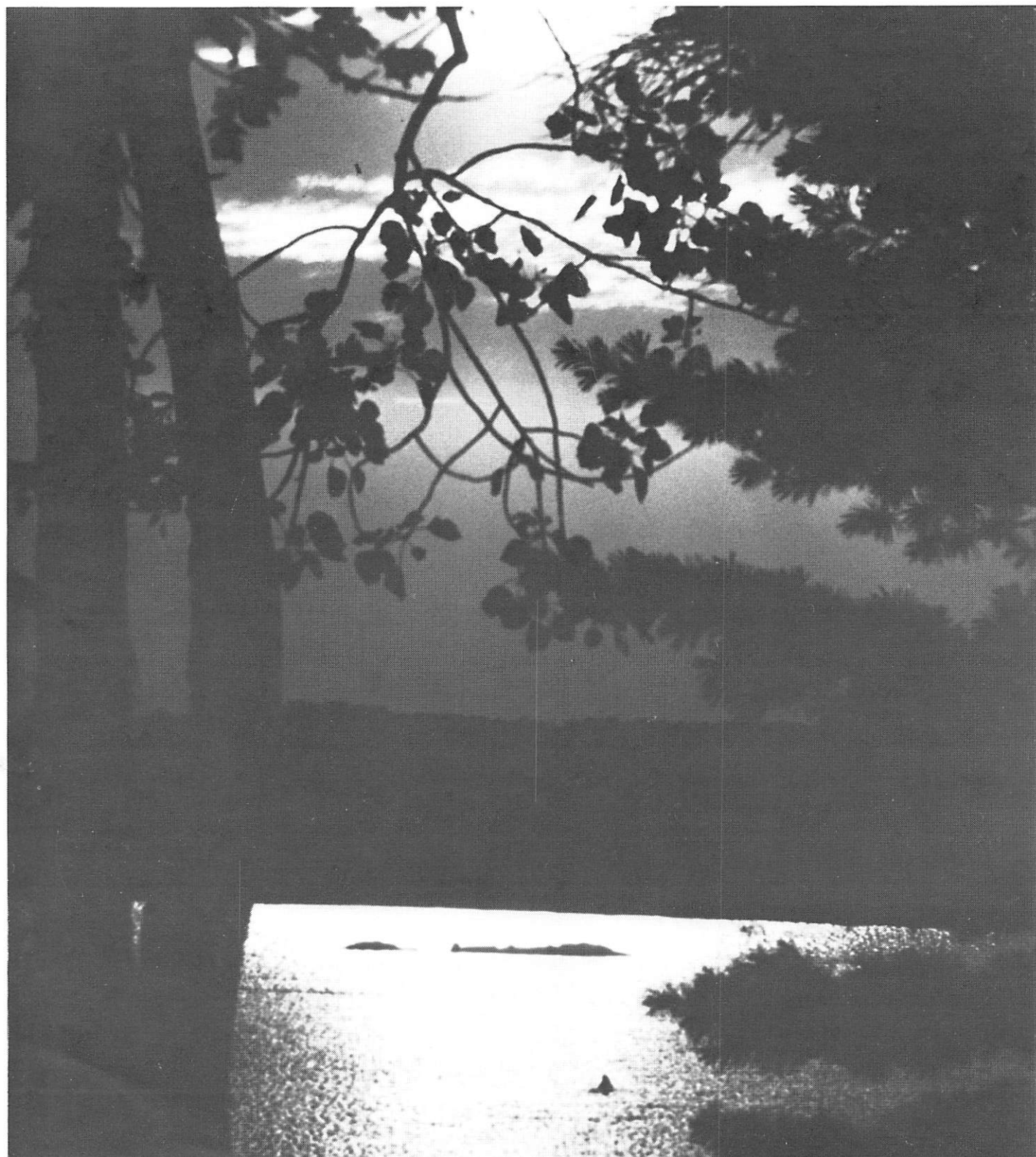
VOL. 35, NO. 3
AUTUMN 1983



OFFICIAL PUBLICATION
OF THE CANADIAN
CAMPING ASSOCIATION

L'ASSOCIATION DES
CAMPS DU CANADA —
PUBLICATION OFFICIELLE

Camping



LETTERS TO THE EDITOR

As a staff member at a summer camp located in the northwest corner of the province, I must attend all the pre-camp sessions. In our improvement sessions, however, a certain proposal of mine keeps being suppressed.

My proposal is simple. Since we allow boys and girls to eat together and have their activities (orientation, archery, swimming, scavenger hunts etc.) with one another, why shouldn't we allow them to sleep in the same dorms, cabins or tents?

Terms such as "Boys" and "Girls" should be replaced with "east" and "west" or "one" and "two".

I'm sure that once the children were briefed about "respecting the other person" that trouble would be superficial and minimal.

The children would undoubtedly have no trouble with this set-up, although parents and other higher-ups certainly seem to (camp administrators etc.).

How long will we continue to subject children to our hang-ups? I believe that with our own little quirks removed, that the children would grow up with fewer anxieties and hang-ups and certainly with healthier minds towards male and female differences.

I am happy to say that my Director may be considering my proposal on a trial basis soon.

H.R., Sudbury, Ontario.

Hundreds of studies indicate that with the right planning, awareness and sensitivity of the Director and Staff, the situation you propose is a very beneficial one. Children exposed to communal washrooms and dorms invariably grow up with fewer hang-ups and healthier attitudes toward their own bodies and the bodies of others. Unfortunately, you are years ahead of your time and I think you are describing an "ideal" living environment in camps which will take years to come to fruition; please don't hold your breath!

You have covered some excellent topics in CANADIAN CAMPING but I have some real concerns about the environment - most notably with regard to acid rain. How is it affecting our camping community in Canada? Are there strategies we can implement to make "acid rain" an integral part of our camp programme?

S.H., Malton, Ontario

Please stay tuned to our next issue - we'll try to cover it all. Thanks for writing.

Our committee has read your Spring '83 CANADIAN CAMPING magazine and I am happy to report a four out of five star review. We could find only one flaw, the cover photo.

The committee could find but only three explanations for it:

1. The child is (a) going to examine it closer
(b) going to smell it
(c) going to taste it
(d) asleep.
2. The child is certainly a mannequin since any butterfly would not stand still on a hand for any great long period of time and that the butterfly is (a) taking a closer look
(b) smelling it
(c) doing something very natural
(d) dead

OR

3. That the butterfly is part of "Cheryl Caldwell's All Butterfly Flying Circus", is completely trained, and we're wondering when the next time the circus was coming to the Gardens?

H.S, Etobicoke, Ontario

The opportunity to comment on your editorial "Beer in the Ballparks - Camps are Next" is most welcome as we take exception with most of the statements made and values implied in this article.

We feel that camp is a place where we can experience the simple pleasures of getting closer to nature and of learning more about God. Camp should be someplace where we can get away from the pressures of society and from those things in society that we have become dependent on such as T.V. and radio.

None of us are against beer or liquor but as with many other things in life we feel that there is a time and place for everything. We think that for camps it is quite inappropriate that alcoholic beverages should be made available. At our camp, the staff is in charge of other people's children 24 hours a day, seven days a week. It is a position that entails great responsibility and trust. No camp staff member can afford to do anything which will reduce their ability to respond to any emergency or other situations requiring quick action, tact and good sense at any time of the day or night. It is **because** camp is so demanding that we feel the staff should neither be permitted to drink on site nor return to the site in an even mildly intoxicated condition. Only an immature and self-centered staff member would be drinking behind your back and it is precisely that staff member who should not be on staff in the first place.

We agree that camp staff are under a great deal of pressure and need to relax, but we resent the suggestion that drinking is the only way to relax. We feel that our staff can and have had very relaxing and enjoyable evenings without touching a drop of alcohol. Campers can be taught by example of the staff, that people can have a great time without drinking and we feel that this would be a much more worthwhile lesson.

Robert T. Banks
Member of the Board of Session of
Mountjoy United Church
Timmins, Ontario.

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The programs of this association are financially supported by



Government of Canada
Fitness and Amateur Sport

Gouvernement du Canada
Condition physique et Sport amateur

Cover Photo: Nicholas Joseph

EDITORIAL

Cults + Camps = Death!!

Twelve-year-old John Yarbough went to camp this summer like hundreds of thousands of twelve-year-olds across North America. And like most of those twelve-year-olds, John was somewhat rebellious, refusing to do some of the chores Director William Lewis demanded of all sixty-seven campers at his camp: chopping wood, hauling water and digging dirt to repair a road. And even when John DID some of his chores, he didn't have the "right attitude", according to Director Lewis. For this reason, sometime over the weekend of July 3, 1983, John Yarbough was taken to one of the camp's main buildings where his neck and wrists were locked into the camp's stocks and, hunched over, he was beaten thirty times on his behind with a stick the size of a broom handle. John Yarbough was beaten to death! An autopsy later revealed that at least one of the many blows struck his spine. An immediate court order prompted the police to remove all sixty-six children from the House of Judah camp; a charge of manslaughter has been laid.

Director William Lewis, referring to himself as a "prophet", maintains the Yarbough incident was an act of God and he cited two justifications for the boy's death: the first is that "children die every day" and the second he finds in the Bible, in Deuteronomy 21:18-21, which says: "If a man has a stubborn and rebellious son who will not obey the voice of his father or the voice of his mother, and though they chastise him, will not give heed to them ... then all the men of the city shall stone him to death with stones; so you shall purge the evil from your midst; and all Israel shall hear, and fear." According to Lewis, punishment at the House of Judah camp was rigorous and systematic.

The tragedy of this story goes far beyond the death of an innocent twelve-year-old. It lies in North American society's inability to deal effectively with the cult problem. Hundreds of thousands of families are grieving right now over the loss of a family member - the physical loss where someone has actually been absconded and taken to a "retreat" (as in the "youth cults") or the psychological loss where someone has lost the ability to think critically and rationally due to manipulation and programming (as in the "therapy cults").

If you have never had anything to do with cults or any association with a friend who has, you probably feel it is an insignificant social problem that would only affect a few "weak" individuals who were searching for something anyway. This is a grave misconception - anyone is vulnerable to cult indoctrination at any given time; in fact, if you believe you couldn't be indoctrinated into a cult, you are actually more vulnerable than the person who understands his own vulnerability! Journalists constitute a professional group which is very easily recruited; many think they will infiltrate the moonies, EST, Therafields or Hare Krisna and get the "inside" story - in most cases, they become cult members who very soon are willing to dedicate their income, material possessions and indeed their lives to serve their "spiritual master". While the greatest age for recruitment falls between 16 and 35, certainly no person or no age group is immune; as a matter of fact Dr. John G. Clark, associate professor of psychiatry at Harvard University

says "the safest people seem to be those who are mentally ill."

Our society correctly believes that the human mind is sacred; we do everything possible as leaders to provide a fertile soil in which to nourish growing minds. We provide challenging experiences, campfires, canoe trips, confrontations with our natural environment and fellowship in our natural environment. We try to teach our youngsters HOW to think, not merely WHAT to think; we observe this process in initiative tasks or group discussions or new games. When someone we care strongly about makes a wrong decision, we hope he'll learn from that experience because part of growing and believing in free choice is allowing people the leeway to make mistakes and learn from them. But what free choice did twelve-year-old John Yarbough have and what opportunity did he have to learn from his mistake? If a two year old is blindly venturing toward a street bustling with traffic, one does not stop and think "well, I've taught him how to think and I hope he makes it." One dashes and rescues the child! But what happens to a 15 year old or a 28 year old who blindly ventures through a crowded mall and someone asks him to come for a free dinner or "join a group of friends who believe in love and spirituality"? It's a very fine line, but we must dash to rescue that person also, because if that "free" dinner or "free" meeting is attended, it will probably be the last exhibition of "free choice" that person might ever make! The sophistication of mind-programming techniques is very advanced - from countdown hypnotic trances to love-bombing to protein deficiency to sensory deprivation to chanting etc.; enough psychological studies reveal even the most active, curious, idealistic, inquisitive mind will become passive, unquestioning, irrational, dispirited, with that characteristic "zombie-like" appearance!

To the cult leader, money is everything; to that end, recruitment of new members is essential because each member represents thousands of dollars (sometimes weekly). How long will it take for legislation to help protect innocent, idealistic, well-intentioned adults and youths from being exploited and used to serve someone's selfish vision of power or wealth or fame? If it were only physical kidnapping and physical abuse (as in the House of Judah camp) we could turn to current criminal legislation and close the place down, as did happen. But how do we handle the subtleties of cults through psychological kidnapping and psychological abuse? We must feel sympathy for the 900+ people in Jonestown, Guyana who committed mass suicide with the Rev. Jimmy Jones. Those people were not poor, uneducated, illiterate individuals at all - they represented as much a cross section of our culture as any random group of 1,000 people would. Our shock and anger should prompt us to read, investigate, explore, ask questions and become cognizant of the incredible danger and abuse being perpetrated on hundreds of thousands of "innocent" victims through cult recruitment and indoctrination.

Remember, no one consciously wakes up in the morning saying "Today I think I'll join a cult and have my mind altered." One must be recruited, and our legislative inability to defend against these co-ercive and manipulative forces is ridiculously insufficient.

Editorial Policy

Jay Haddad, Editor

The ideas expressed in the Editorial are those of the Editorial Committee and not necessarily those of the Canadian Camping Association/Association des Camps du Canada. The views are expressed to provide stimulation and comment. We invite you to respond in "Letters to the Editor" to Canadian Camping, 1806 Avenue Road, Suite 2, Toronto, Ontario M5M 3Z1.

Editorial Office is located at the CCA/ACC Office, 1806 Avenue Road, Suite 2, Toronto, Ontario M5M 3Z1.

Canadian Camping is an official publication of the Canadian Camping Association/Association des Camps du Canada. *Canadian Camping* (ISSN 008-3119) is published quarterly. CCA/ACC membership includes a subscription; non-member subscriptions in Canada \$6.00 a year or \$15.00 - 3 years. Send address changes to CCA/ACC, 1806 Avenue Road, Suite 2, Toronto, Ontario M5M 3Z1. Material in *Canadian Camping* may not be reproduced in any form, without written permission of the editor. Copyright 1983 Canadian Camping Association/Association des Camps du Canada.

EDITORIAL

Cultes + camps ... une equation qui peut signifier la mort!

Comme tant d'autres de son âge partout en Amérique du Nord, John Yarbough, un garçon de 12 ans, est allé en colonie de vacances cet été. Aussi, comme la plupart des enfants de cet âge, John était rebelle. Il refusait d'accomplir certains travaux que le directeur du camp, William Lewis demandait à ses soixante-sept campeurs d'exécuter, tels que couper du bois, pomper l'eau, réparer un chemin cahoteux. Aux dires de Lewis, John se cantonnait dans sa mauvaise attitude, même lorsqu'il accomplissait certaines tâches. Aussi, cette fin de semaine du 3 juillet dernier, on l'amena dans l'un des bâtiments principaux du camp et on le mis aux ceps. On lui administra trente coups sur les fesses avec un bâton gros comme un manche à balai. John Yarbough a été assassiné! L'autopsie a révélé qu'il avait été frappé au moins une fois à l'épine dorsale. La cour ordonna que l'on retire immédiatement les soixante-six autres enfants du camp la "Maison de Juda". Un acte d'accusation de meurtre a été déposé.

William Lewis, qui se dit "prophète", soutient que l'affaire Yarbough était la volonté de Dieu et il cite deux raisons pour justifier la mort de l'enfant. La première : "Des enfants meurent chaque jour". La deuxième, il la puise dans la bible. Nous retrouvons au verset 21 : 18-21 du Deutéronome ce qui suit : "Si un fils est têtue, rebelle et refuse d'obéir à son père et à sa mère, s'il fait fil, même de leurs réprimandes, alors tous les hommes de la ville doivent le tuer à coup de pierres afin de purger le mal qui les entoure et tout Israël doit le savoir et craindre". Selon Lewis, le camp la "Maison de Juda" utilisait des mesures de sactions draconiennes et systématiques.

Cette histoire tragique va plus loin de la mort d'un innocent. Elle prend racine dans l'impuissance de la société nord-américaine à contenir le problème des cultes. Des milliers de familles pleurent la perte d'un de leurs membres. Ils pleurent une perte physique lorsque l'être cher a été enlevé et amené dans un "refuge", (technique des cultes des jeunes), ou encore une perte psychologique lorsque celui-ci ne peut plus porter de jugement critique sur rien – après avoir été manipulé et programmé (technique des cultes qui utilisent la thérapie).

Si vous n'avez jamais été abordé par un membre ou n'avez pas d'ami qui l'a été, vous pensez sans doute qu'il s'agit d'un problème minime qui ne touche que quelques faibles en quête d'une vérité. Grave erreur de jugement. Personne n'est immunisé contre l'endocrinement et plus vulnérable encore est la personne qui ne comprend pas sa propre vulnérabilité. Les journalistes forment un noyau facile à recruter. Plusieurs d'entre eux se glissent à l'intérieur des temples de Moonies, Est, Therafield ou Hare Krishna pour "aller découvrir la vérité." Dans la plupart des cas ce sont eux qui mordent à l'hameçon et ont tôt fait d'y laisser économies, bien matériels, leur vie même pour asservir un maître spirituel. C'est peut-être entre 16 et 35 ans que se recrute le plus grand nombre mais personne n'est immuable. Le Dr G. Clark, professeur adjoint en psychiatrie à Harvard, nous dit : "Les fous sont peut-être les seuls à ne pas être exposés au danger".

C'est avec raison que notre société croit que l'esprit est sacré. Nous faisons tout notre possible en tant que leaders pour procurer aux jeunes tous les ingrédients qui leur permettent de s'enrichir

spirituellement. Nous leur faisons profiter d'expériences stimulantes, nous organisons des feux de camp, des excursions en canot, nous leur faisons découvrir la pleine nature et leur apprenons à vivre avec leur semblables dans cet environnement. Nous leur enseignons non seulement à quoi penser mais aussi comment penser. Nous mettons ensuite cette technique à l'essai en leur laissant prendre des initiatives dans des discussions de groupe et dans de nouveaux jeux. Lorsqu'un être aimé prend une mauvaise décision, nous espérons que l'expérience lui sera profitable car croire au libre arbitre, c'est accorder aux autres la liberté de commettre des erreurs et d'apprendre par celles-ci. Grandir c'est un peu cela. Hélas, quel choix John Yarbough a-t-il eu d'apprendre par son erreur? Si un petit enfant de deux ans s'aventure dans le trafic, on ne s'arrête pas à dire "Bah! Je lui ai enseigné comment penser, reste à espérer qu'il ne se fera pas frapper". On vole à son secours. Qu'arrive-t-il au jeune de 15 ou de 28 ans qui se mêle insouciant à la foule dans un centre commercial et qui reçoit une invitation à souper ou à se joindre à un groupe qui professe l'amour ou le spiritualisme? Ah! Comme c'est beau. Nous devons cependant nous précipiter à son secours car s'il accepte l'invitation à ce souper gratuit ou à cette réunion, il aura fait son dernier choix. Les techniques de lavage du cerveau sont très avancées, à partir de celles de l'hypnose qui fait entrer en transe, à celles de l'amour du prochain, en passant par celles de la privation sensorielle, voire même des protéines, à celles des chants etc. Nombre d'études psychologiques ont démontré que les esprits les plus actifs, les plus inquisiteurs, les plus idéalistes, les plus clairvoyants, deviennent passifs, peu curieux, irrationnels, même plats. On les transforme en de véritables "zombis".

Quant au leader du culte, tout ce qui l'intéresse c'est l'argent. A cette fin, il importe de recruter de nouveaux membres, car chacun représente des milliers de dollars (par semaine parfois). Combien de temps encore devons nous attendre pour que la justice protège des innocents, des idéalistes, des adultes bien intentionnés qui se font exploiter et manipuler par des êtres égoïstes, assoiffés de pouvoir, d'argent et de gloire? Lorsqu'il s'agit d'enlèvement ou d'abus physiques comme au camp la "Maison de Juda", nous pouvons compter sur les autorités pour fermer les lieux. Que fait-elles face à la ruse dont fait preuve les cultes pour kidnapper ou abuser des gens psychologiquement?

Nous ne pouvons qu'éprouver de la pitié pour les quelque 900 individus qui ont commis un suicide collectif à Jonestown, en Guyenne avec le Révérend Jimmy Jones. Ces gens n'étaient pas pauvres, sans éducation ou illettrés. Ils constituaient un échantillon représentatif de notre culture autant que tout autre groupe de 1 000 pigé au hasard. Notre répulsion et notre rage devraient nous inciter à lire, à enquêter, à nous documenter et à poser des questions sur le danger incroyable et les abus auxquels sont exposés des centaines d'innocents qui se laissent endocriner par les cultes.

Souvenez-vous : Personne ne se réveille un matin en se disant : "Bon, aujourd'hui je vais me joindre à un culte et me faire laver le cerveau". Cela se fait par voie de recrutement et l'impuissance de la justice contre les forces coercitives et manipulatrices des cultes frise le ridicule!

THE CAMPING ADVISOR

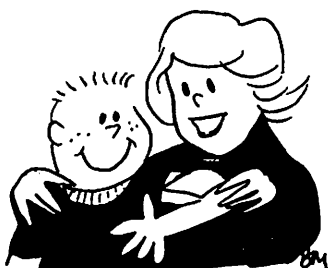
It was with great shock and dismay that I read about the beating death of a 12 year old boy at a religious camp called House of Judah. I cannot understand how the camp has been allowed to exist and why it's referred to as a "religious" camp. Is it a religious camp?

A.H., Windsor, Ontario

We have asked Ian Haworth, the President of the Council on Mind Abuse (C-O-M-A) to explain their terms of reference to differentiate between a cult and a religion: he indicated that religions, for the most part, have been around for hundreds – even thousands – of years. Cults have not. Cults worship a messianic leader, usually living. Recruitment for religion is open and obvious; that is, you can enter into and out of a religious organization AT YOUR CHOICE (that is not to say there isn't a "hard" sell in religion – there may be – and parishioners may feel anxious, fearful, guilt-ridden etc. The key point is that there is NO DECEIT, unlike a cult). In a religion, you have access to information; in a cult you do not. In fact, most people joining cults are totally unaware initially that they have even joined a cult! There is a subtle, deceitful quality in not stating up-front what the organization is about; religions are open and honest in this regard. Finally, and perhaps most importantly, religious organizations GIVE BACK to the community; there is a lot of altruism, community service, community involvement, charity drives, helping the poor and on and on. Cults give nothing back to society; they take and take and amass fortunes and material gain for their "spiritual master" (ironically, while the cult devotee has abandoned material gain him/herself).

The Council on Mind Abuse (Box 575, Station Z, Toronto, Ontario M5N 2Z6) has an extensive reading list they recommend. Here are two you shouldn't miss: *Moonwebs* (Josh Freed, Virgo paperback published by Canada Wide), the true story from which the movie "Ticket to Heaven" was based and *Snapping* (Flo Conway and Jim Siegelman, Delta Books) to understand the psychological process of cult indoctrination.

We guarantee you'll never buy a flower on the street again!



I would have liked to have had my son away at a camp, if anything just to have him out of the house and my supervision, but a problem has arisen.

He doesn't want to go! Is there something the matter with him? When I was his age I used to jump at the chance of going away to camp; I've tried to tell him of all the fun he'll have there. I've even told him that there are other boys and girls there and that it's a bit like kindergarten. (He was also apprehensive of kindergarten too.) All this to no avail!

He's very bright and energetic and it's hard to always keep up with him.

I'd love to have him away for a couple of weeks in the summer.

I'd appreciate any help that you could offer.

R.H., Toronto, Ontario

Going to camp for the first time can be a terrifying experience for a child. Important variables include: the age of the child, how often he's been away from home previous to the camp experience (weekends at grandparents, sleeping over at friends etc.), whether or not the child had friends at the same camp, whether or not he's met the Camp Director, the length of the camping period. For these reasons, Day Camps appear to be an excellent way to introduce a child to be away from home as well as benefiting from a camp experience.

It's important that the child (no matter what age) feels that the decision to go to camp is his – this sense of autonomy is very significant. To help facilitate this decision, we suggest you introduce your son to the Camp Director, view slides on the programme at camp (almost every camp today has an excellent and exciting promotional package) and then wait for him to initiate his strong desire to go. It's just so much easier this way; no one (at ANY age) wants to be asked or told to implement an idea or a programme in which the person has had no input in the decision-making process.

At the recent Pan American Games many Canadian and American athletes were stripped of their medals for having used drugs – steroids. What are they and how do they work? I understand they give you more muscle. Should we use them before canoe trips?

R.A., Edmonton, Alberta

Steroids are various synthetic derivatives of the male hormone testosterone. They are used to increase muscle bulk and strength and they are injected or taken orally in capsules. Obviously, your achievements would be better in most sports using anabolic steroids and if you've ever watched Russian or East German athletes compete in international events you've probably commented like a million others that "those women look more like men – look at their muscles!"

What you are looking at is a female with a masculinized body due to the male hormone (testosterone). Of course, you are at an advantage physically but the long-range effect on the body is "catastrophic", according to Dr. Roy Bergman, Chief Physician for the U.S. team at the Pan Am Games. The drugs can cause arteriol sclerosis, heart disease, liver tumors, impotence, sterility and arrest of bone growth, even in youths. Many world-class athletes retire rather than use steroids; you see, they couldn't keep up with those who use them but they didn't want to blow the whistle or make a big deal about it either. It's widespread and no one has talked about it – we're against its use and the whole thing should be cleaned up finally. And no, they shouldn't be used on canoe trips.

We are female counsellors in a co-ed camp; some of us have fallen in love at camp and some have not. Some people insist that you do a better job because you're happier while others insist it's disruptive to the flow of the camp programme. Our camp doesn't have a policy stating that counsellors can't or shouldn't date. What do you think?

D.C. and M.B., Montréal, Québec

It depends on so many circumstances it's hard to treat it as a black and white issue. We actually think both opposing arguments are sound – two people falling in love will be very happy and therefore possibly happier at their jobs but it will most probably be disruptive as that couple will inevitably exclude others and not be as much a part of the "flow of camp programme" as you state. What makes it a good thing or a bad thing is really the manner in which the two people handle their feelings and their behaviour. In order to tip the scales, though, as an over-all impression of "love on the job", we believe it is a disruptive phenomenon. Even the Harvard Business Review (Sept. '83) suggests that with more and more women climbing into executive positions, affairs of the heart between co-workers should be treated as "conflicts of interest". Eliza Collins warns that love affairs between executives can ruin careers and disrupt the organization's power structure. She suggests a company policy mandating that when two executives become lovers, the lower-ranking one must leave the company.

We suggest a lot of talk in pre-camp from the director with regard to expectations, commitment, campers, first orientation, staff dating policy etc. in order to prevent confusion or conflicts later in the summer.

Thank you for your letters. We regret that we cannot answer each one personally; however, we will endeavour to publish the most interesting and provocative ones. Address all letters to: The Camping Advisor, c/o The Editor, Canadian Camping, 1806 Avenue Road, Suite 2, Toronto, Ontario M5M 3Z1.

The Cult Crisis!

By: Council On Mind Abuse

A serious mental health problem has been created in Canada, by the emergence of cults using psychologically coercive methods to ensnare members. Association with these predatory groups can be disastrous for members, their families and friends.

COMA's Goals

COMA aims, through education, to offset the increasing menace, posed by the deceptive recruitment and indoctrination techniques employed by the cults.

COMA intends to achieve its objectives by:

- Holding educational lectures and classes for schools, universities, community groups, clubs and churches.
- Holding public meetings and conferences to promote the study of mind-control techniques.
- Producing radio and television programs on the subject of mind-control.
- Establishing a mailing list to circulate further information on the subject.

Typical Cult Recruits

- From middle to upper class family backgrounds.
- Sixteen to thirty-five years old.
- Of average to above average intelligence.
- Well educated.
- Intellectually curious.
- Idealistic.

Beware of the Recruiter

Regardless of how vulnerable a person may be, if he or she does not meet a recruiter, there is little likelihood of their 'joining' a cult; very few people ever set out to become cult members on their own.

Beware of people with magical answers or solutions to world problems. Magic can be dangerous.

Beware of people who are excessively or inappropriately friendly. There are few instant friendships.

Beware of people with invitations to free meals and lectures. There is no free lunch.

Beware of people that pressure you because "everyone else is doing it." No one knows what's right for you except you.

Beware of people that recruit you through guilt. Guilt induced by others is rarely a productive emotion.

Beware of invitations to isolated weekend workshops having nebulous goals. There is no reason to be vague or evasive, unless there is something to hide.

Cult Techniques of Psychological Coercion: Learn to Recognize Them

ISOLATION: Loss of reality induced by physical separation from society and rational references.

CHANGE OF DIET: Disorientation and increased susceptibility to emotional arousal achieved by depriving the nervous system of necessary nutrients, through use of low-protein, child-like food.

PEER GROUP PRESSURE: Suppression of doubt and resistance to new ideas, achieved by exploiting the natural need to belong.

LOVE BOMBING: Sense of family and belonging contrived through hugging, kissing, touching and flattery.

REMOVAL OF PRIVACY: Loss of ability to evaluate logically achieved by preventing private contemplation.

SLEEP DEPRIVATION AND FATIGUE: Disorientation and vulnerability created by prolonging mental and physical activity and withholding adequate rest or sleep.

GAMES: Need for direction, when playing games with obscure rules increases dependence on the group.

METACOMMUNICATION: Subliminal messages implanted by stressing certain key words or phrases in long, confusing lectures.

CONFUSING DOCTRINE: Complex lectures on an incomprehensible doctrine, encourage rejection of logic and blind acceptance.

REJECTION OF OLD VALUES: Acceptance of new life-style accelerated by constantly denouncing former values and beliefs.

CONFESSION: Destruction of personal egos, increased vulnerability to new teachings and recruits' weaknesses revealed, through sharing innermost secrets.

GUILT: Teachings of eternal salvation reinforced by exaggerating sins of the former life-style.

FEAR: Loyalty and obedience to group maintained by threatening soul, life or limb for the slightest 'negative' thought, word or deed.

CHANTING AND SINGING: Non-cult input screened by demanding repetition of mind narrowing chants or phrases, when faced with non-cult ideas.

DISINHIBITION: Abdication of adult responsibility encouraged by orchestrating child-like behaviour.

NO QUESTIONS: Automatic acceptance of beliefs accomplished by discouraging questions.

HYPNOSIS: State of high suggestibility induced by hypnosis, often thinly disguised as meditation.

CONTROLLED APPROVAL: Vulnerability and confusion maintained by alternately rewarding and punishing similar actions.

DRESS: Individuality removed by demanding conformity to the group dress-code.

FLAUNTING HIERARCHY: Acceptance of cult authority produced by promising advancement, power and salvation.

FINGER POINTING: False sense of righteousness created by pointing to the shortcomings of the outside world and other cults.

REPLACEMENT OF RELATIONSHIPS: Pre-cult families destroyed by arranging cult marriages and "families".

FINANCIAL COMMITMENT: Increased dependence on the group achieved by 'burning bridges' to past, through the donation of all assets.

What Can You Do?

- **BE CAREFUL ...** The cults see you coming long before you see them.
- Urge your neighbours and friends to stop buying flowers, candy, records, jewellery, etc., which are being sold door-to-door, in the streets and in shopping malls by groups with obscure names and objectives. Never give money to any organization without first thoroughly checking it out. Remember cults claim they collect for 'children's homes', 'drug rehabilitation programs', 'senior citizens', and 'youth ministries' but these charities never receive the money ... **Don't Feed The Hand That Bites You!**
- Be aware of what is said and written about cults in the media.
- Write to your local M.P. and the Attorney General in your province expressing your concerns and requesting action.

It Can Happen to You

Sophisticated mind-control techniques will work on anyone, given the right circumstances. Those who think they are immune, are only making themselves more vulnerable.

Remember the assault is on your emotions, NOT on your intellect.

You should know that the two basic principles of psychological coercion are:

1. If you can make a person **BEHAVE** the way you want, you can make that person **BELIEVE** the way you want.
2. Sudden, drastic changes in environment lead to heightened suggestibility and to drastic changes in attitudes and beliefs.
Be alert! Protect yourself! Don't go away for a weekend or longer with a stranger or a strange group unless:
 - You know the name of the sponsoring group.
 - You know its ideas, beliefs and affiliations.
 - You know what is going to happen at the gathering.
 - You know that you will be free and able to leave at anytime.Don't accept vague answers, ask for specifics.

Cult Characteristics

- Uses psychologically coercive techniques in order to recruit and indoctrinate its members.
- Maintains that 'the end justifies the means.'
- Forms a totalitarian society.
- Has a charismatic, messianic, dogmatic leader, who demands total devotion.
- Obtains funds through deception for the personal gain and/or power of its leader, but performs no real service to society.
- Destroys former relationships with family and friends.
- Teaches fear, hatred and rejection of society, whilst claiming to promote the cause of 'world peace' and 'universal love.'
- Intimidates critics.
- Allows no development of the individual.
- Isolates its members, polarizing them and society into two opposing camps.

- Usually demands full-time life-time commitment.
- Has secret practices, doctrines and/or objectives.
- Has simple black-and-white solutions to the world's problems.

Harmful Effects

- Loss of free will.
- Destroyed family relationships.
- Involuntary slavery.
- Neurotic, psychotic or suicidal tendencies.
- Hallucinations, panic, dissociation, guilt, identity diffusion and paranoia.
- Reduced capacity to form flexible and intimate human relationships.
- Diminished intellectual ability, vocabulary and sense of humour.
- Physical deterioration.
- Malnutrition.
- Poor judgment.
- Reduced use of irony, abstractions and metaphors.
- Financial suffering.

It Is Normal

It is normal to occasionally feel alone.

It is normal to occasionally feel overwhelmed by decisions to be made.

It is normal to occasionally feel like the world is falling apart around you.

If there is a time when you feel like that, it will help you to reach out to *someone you know and trust ...*

a friend

a teacher

a parent

a counsellor

a crisis hotline

a member of the clergy

a member of the campus ministry

Cults are not interested in helping you, but in helping themselves.

Trusting cult promises could lead to separation from your family and friends, your resources and your ability to think for yourself.

Cults want your free, full-time, life-time commitment as a recruiter and fund-raiser ...

Help Us to Warn Others

Hundreds of parents have been rudely awakened to the fact that cults are actively recruiting our young people now, despite Jonestown and all of its ominous warnings.

COMA believes that one of the most powerful ways to fight this insidious threat is to provide information that will help parents, relatives, and young people to understand the methods and dangers of the approximately 3000 cults in North America.

One young woman after having been rescued from a cult by her family, said to her father, "... if I had ever heard a lecture on cults in a high school assembly or a college lecture, or engaged in a discussion of cults in a psychology or sociology class and written a term paper on the subject, or listened to a sermon on cults in our church, or discussed cults around our dinner table; in other words, if I had been enlightened and warned - I would never have accepted that first invitation to 'Meet a bunch of

neat guys and girls' and I never would have become psychologically hooked. In part, I blame the institutions and their silence!"

He that will not reason is a bigot

He that cannot reason is a fool

He that dares not reason is a slave!

- William Drummond

"When you meet the friendliest people you have ever known, who introduce you to the most loving group of people you've ever encountered, and you find the leader to be the most inspired, caring, compassionate and understanding person you've ever met, and then you learn that the cause of the group is something you never dared hope could be accomplished, and all of this sounds too good to be true - it probably is too good to be true! Don't give up your educa-

tion, your hopes and ambitions to follow a rainbow."

Jeannie Mills

Survivor - Jonestown, Guyana

If you have a friend or relative who already has a cult-related problem, contact:

Cult Information Centre (CIC)

Box 1000, Station G

Montreal, Quebec H2W 2N1

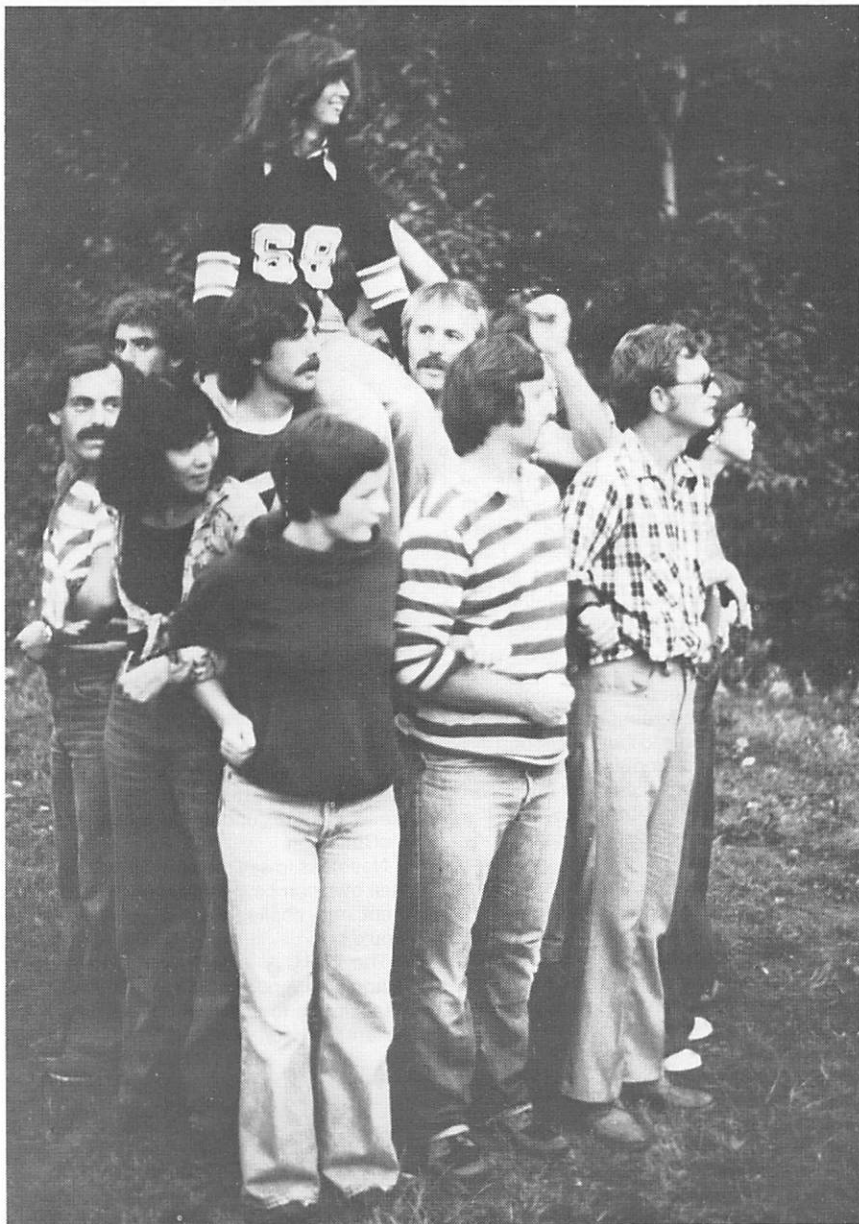
Council On Mind Abuse (COMA)

Box 575, Station Z

Toronto, Ontario M5N 2Z6

Saskatchewan Citizens Against Mind Control (SCAMC)

Box 74, Saskatoon, Saskatchewan S7K 2L4.



Nicholas Joseph

N.B.C.A. Spring Happenings

By: Ian Fowler

Two weekends highlighted the spring calendar of events for members of the New Brunswick Camping Association.

The week-end of May 27-29 saw 70 camp counsellors and directors participate in a Counsellor/Director Conference at Rotary Camp near Fredericton.

Although the weather was somewhat damp, spirits were high as Jane McCutcheon, opened the week-end with her keynote address entitled "Hear The Children When They Call!" Throughout the context of her address Jane referred to the responsibility of a camp counsellor and the special role they have when working with their campers. Her address also emphasized the many things that a counsellor can learn from the child. A highlight of the talk was her discussion of the Peanuts gang and how counsellors would assist the likes of Charlie Brown, Lucy and Linus in overcoming their problems. Needless to say, after listening to this meaningful, but somewhat humorous address, the participants were motivated not only for the week-end but for the summer.

Throughout the remainder of the week-end, counsellors selected interest areas from over twenty seminars available to them. Although the workshop included the regular sessions on crafts, nature and campskills, new items on kites, story telling and out-trips provided the opportunity for returning participants to continue their development.

For the second year, a seminar for Camp Directors was also held in conjunction with the counsellor event. The event provided senior staff with an opportunity to share ideas, while at the same time gaining insight in areas such as staff training and motivation, emergency procedures and C.I.T. programs.



Ian Fowler

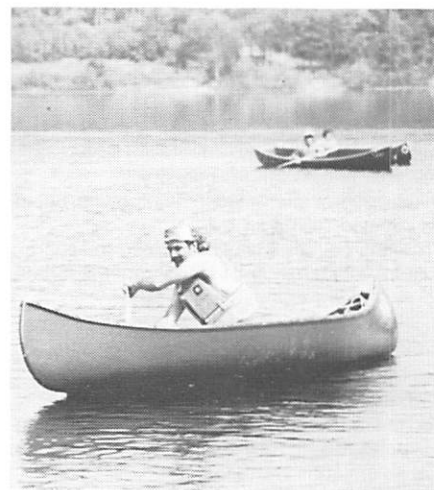
Both groups combined participation in a fun night on Friday evening while Saturday evening the delegates participated in a fantastic campfire workshop, under the leadership of Jane McCutcheon.

Needless to say the participants departed for their own camps, better prepared for the excitement and challenges the upcoming summer would bring.

The N.B.C.A. gratefully acknowledges the financial support of the Canadian Camping Association to this event by funding the Consultant/Advisor.



Ian Fowler



Ian Fowler

From June 10-12 Camp Glenburn was the site of our first canoe school. Twenty-four participants enjoyed a beautiful week-end on Bellisle Bay, developing their individual canoeing skills.

The workshop was specifically designed as an instructors school with sessions on water safety, trip preparation, and teaching techniques along with the practical sessions for the various strokes.

Without question, the workshop was a resounding success and will become a regular activity on our calendar of events.

Thanks are extended to Owen Fraser for his leadership towards this event.

Summer Camp: An Opportunity for Personal Growth

By: Walter Tose, Director of Camp Couchiching

Every summer thousands of children across Canada head off to spend a week or more at camp. It's a time to be with friends, to learn how to canoe or sail or ride a horse, to enjoy the splendour of a magnificent sunset, to wonder at the awesome beauty of nature, to experience spiritual renewal and the special magic of the campfire.

Many of you who are reading this will have your own fond memories of camp. For many the friendships made at camp last a lifetime. There seems to be something special about camp, something which you just can't find anywhere else. What makes camp so special?

The opportunity for personal growth at summer camp is tremendous. Often it is the first time that a child is put into a situation where he/she must rely totally on strangers. There is no one there from home, no mom or dad to fall back on, no school friends. It can be quite a shock initially, but with help from skilled counsellors new campers soon feel

right at home. In fact, camp provides an opportunity to escape the trappings of 'the same old routine' at home. At camp, everybody is a stranger in the beginning. Everybody starts on equal terms. There are no 'neighbourhood bullies' or 'kids who always get picked on'. There is no pressure to 'do as well as an older sibling'. Camp provides an opportunity to make new friends, to play a different role, to break away from family and friends and gain a whole new perspective on the world.

Camp also provides an opportunity for children to try new activities, different from those at home - to sail a boat, go on a canoe trip, ride a horse or even just sleep out under the stars. With encouragement and support from caring counsellors a child will often discover that he/she can do things which once seemed impossible. "Wow, I thought I'd never learn how to swim, but I have! I got my badge!" A good camp program builds confidence in campers.

Many activities at camp require teamwork -

planning a canoe trip or a talent show, working on a campcraft project, even something as simple as paddling a canoe or pitching a tent. And so campers learn about co-operation and interdependence. Camp also provides an opportunity for children to learn about man's interdependence with the natural environment and develop an appreciation for the beauty of the natural world. In an age where civilization's very existence is in peril because of man's arrogant belief that he can control anything he chooses to, the camp experience injects a measure of humility. It is an opportunity for reflection and spiritual re-awakening.

Summer camp. It's an opportunity for children to gain confidence, independence and insight; to meet new friends, enjoy healthy outdoor activities and learn new skills; to experience fun, friendship, adventure and inspiration; to get away from the routine of city life; to dream dreams and maybe, just maybe, change this world for the better. It's an experience which nobody should miss.

Book Review

Staying Found by June Fleming. Vintage Books, Random House, New York, Toronto. 159 pps, illustrations. \$6.50.

I believe it was Davy Crockett that said it first. "I've never been lost, but I was a mite bewildered once for three days." Outdoors people have been paraphrasing him since that day, unwilling to admit to getting lost. Yet, it is not an uncommon occurrence, one that has prompted many books. Now June Fleming, a frequent contributor to BC OUTDOORS, has added to these with her new book *Staying Found*, a rather different approach to an old problem. Fleming's book is a handbook to compass and map use, emphasizing knowing where you are rather than trying to find your way back to where you came from. The accent is on the positive instead of the negative side of being lost.

Fleming reasserts the usual information about the use of the outdoors person's two main tools, the map and compass, but in a fashion easily understood. The text is accompanied by many illustrations, anecdotes and scenarios to illustrate her points. There are no photographs but the illustrations take their place. In addition to the run-of-the-mill information, Fleming adds chapters on "Looking To Nature for Help"; "Route Planning"; "How to Stay Found" and "Route Finding on Snow" - all worthwhile subjects.

Although published in the U.S., Fleming's interest in things Canadian shows in her good coverage of Canadian maps and sources. If you are a newcomer to the outdoors or someone who feels that map and compass are bewildering then this is the book for you.

by Richard Thomas Wright

Reprinted from BC Outdoors, August 1982



Jay Haddad

Christian and Church Camping in Perspective

By John A. Vissers

John is a Presbyterian Minister who has been very active in camping: Former Director of Glen Mhor Camp, Baysville, Ontario; Former member of National Advisory Committee on Camping for the Presbyterian Church in Canada; Former Vice-President of Christian Camping International, Canada. Presently doing graduate study in theology at Princeton Theological Seminary.

Recent media coverage of certain "cult camps" has once again brought the activity of religious cults to the attention of the public - this time in connection with the camping movement. Surely no issue can evoke as much emotion and controversy as religion. But the religious issue, because it affects every area of life and indeed seeks to address very basic human philosophical questions and human needs, cannot be avoided in any area of society. Those who are involved in the organized camping movement, therefore, as educators, leaders, social workers, ministers, recreation specialists and others, are faced with the issue also. We are called upon to give careful consideration to these very complex matters and to make some response.

I should like, as a member of the Christian and church camping community (although I express only personal opinions), to plead for a careful, thoughtful, and open discussion of the role of religion in camping and the particular role of Christian and religious camps within the camping movement and profession. It is too easy to respond to tragic circumstances, where religion has been misused and campers abused, with over-emotional and unconsidered reactions which would reflect on entire religious communities and would not take into account the particular circumstances of each situation and the complex nature of religious traditions and belief, and their relationship to society.

Careful distinctions can and must be made between camps operated by religious bodies or agencies, churches and Christian groups, and those operated by groups generally categorized as "religious cults". This I will try to demonstrate below. But the issues are not always easy and definitions not clear. Descriptions and definitions of religion, cults, church, sect, and brainwashing are involved. On the one hand we wish to guard against mind abuse and protect freedom of choice in these matters. On the other hand certain kinds of responses to these problems in the name of the protection of freedom can only result in the further abuse of religious freedom and civil liberties.

Religion and Camping

When thinking about religion and camping, we must first realize that all camps have built into their program activities and community life, certain belief systems, standards, guidelines, morals, and values which are communicated to the campers. These may be stated objectively or they may be inherent and unarticulated, but nevertheless effectively communicated. A neu-

tral position of a "no belief system" under the name of secularism or humanism is a myth, in education and in our camps. Every camp Director, camp board, and camp staff possess philosophies of life which are taught to campers.

We are faced, then, with what values or belief systems are appropriate. How are these judged? Who is to say what I am trying to do at my camp is better or worse than what you are trying to do? Within a democratic and pluralistic society we expect a certain amount of disagreement and difference of opinion concerning these values. As a Christian, the foundation, content, and implications of my beliefs may be very different from your values and belief system. But within certain agreed-upon limits (informed community standards), especially in regard to children, we accept a variety of values as objectives for camps. You may wish to instill in your campers a deep appreciation for nature for any variety of reasons. I may wish to instill the same value on the basis of God and creation. My belief and value system for life might include the Bible, the church, and knowledge of a personal God revealed in Jesus Christ. I hold these to be true and while perhaps disagreeing with some of your beliefs nonetheless respect your right to hold them and build them into your camp

program. I hope you would be willing to extend the same courtesy and freedom to me. To begin judging each other's values to the point of legislating exclusion of some from organized camping programs would be an impossible situation in which to live. It is for this reason that professional camping bodies urge all camps to have written philosophy, objective, and policy statements, and to be honest in their camp advertising.

When it comes to cults, however, this is not the real problem. The focus must be shifted away from the content of values and belief systems to the method of communicating these to campers. Here a philosophy of education emerges. How are we communicating values, belief systems, guidelines or standards for living, and faith to children, young people, and all campers? Is it being done with integrity? Is it being done in a responsible manner which recognizes the uniqueness of each individual? Is it being done in an atmosphere of freedom?

Although psychologists tell us that it is not easy to define "brainwashing" and although sociologists tell us that the choices in our lives are restricted (some say determined) by our social surroundings, still we must guard against mind abuse which restricts intellectual freedom



Camp Tawingo

– especially when it comes to children and young people.

Giving careful consideration to the content of belief systems and the methods by which these are communicated to campers, and seeking to protect religious freedom, does not prevent us from clearly denouncing certain practices as unacceptable or illegal within camps. Rather, it demands that we do so. We must denounce the excessive and inappropriate use of discipline which led to the death of a twelve year old boy at the house of Judah religious camp.

We must denounce the denial of medical attention to children in the name of religious faith as some cults encourage. We must denounce the sexual abuse of children as encouraged by some practices of the Children of God cult. These are a misuse of religious faith and an abuse of children. They are unacceptable practices within the organized camping movement.

Church and Christian Camping

Church and Christian camps have sought to make a positive contribution to the organized camping movement in Canada. Indeed, Christian and Church camps were among the first camps organized in this country and in the United States. Christian Camping International and other Christian and church camping agencies have sought to cooperate with the Canadian Camping Association and provincial camping associations.

But we also admit, and do so proudly and without hesitation, that our camps – operated by local congregations, denominational boards, and non-denominational agencies – are part of the Christian church's total ministry of outreach and education.

A Christian or church camp is not simply a camp that does everything other camps do plus Bible Study. It is an intentional Christian community where the people, activities and atmosphere are all directed to the glory of God. It is a place to grow.

The Church is involved in camping because it is a ministry. The objective of various other types of camps might include opportunities for personal growth, enjoyment and appreciation of the out-of-doors, learning responsible community living, and the development of personal skills. All of these goals may be included in those for church camps as well, but the uniqueness of Christian camping is that its main objective is that of the church – helping people come to know the redeeming love of God in Jesus Christ.

Church camping is an extension of the ministry of the Christian church. Christian education and evangelism are the focus. It is person-centred and community oriented, part of the total effort to help people mature in Christ in every area of life – mental, social, physical, emotional, and spiritual.

We seek to do all of this responsibly and with integrity and would wish to distinguish ourselves from groups who distort the basic Christian message that Jesus Christ is God and Saviour, and who would employ methods of communicating belief systems which do not respect the uniqueness of each individual as

created by God – nor respect the integrity inherent in the Christian Gospel.

Religion and Cults

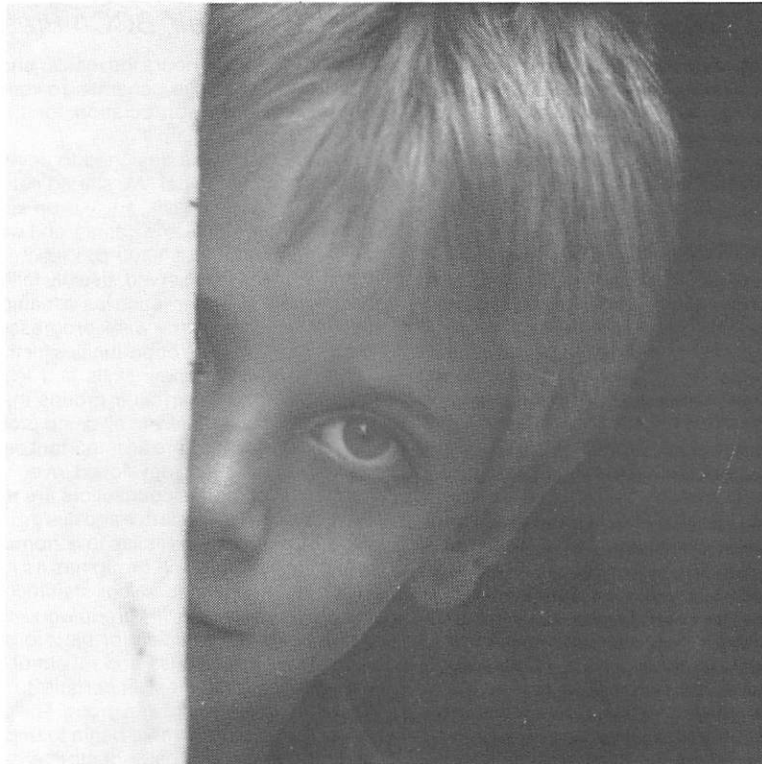
When seeking to understand the differences between a cult and a religion it is important to give careful consideration to their origins and history, their leadership structures and styles, their theology and doctrine and belief systems, the kinds of communities they organize and social functions they perform, and their impact upon society. These categories of comparison are helpful in understanding religious groups and in making judgements concerning cults and religion.

Dr. John Clark, Professor of Psychiatry at Harvard Medical School makes the following list of differences between a cult and a religion. A cult will use deceit in recruitment while religion uses no deceit in recruitment. A cult is a totalitarian society, while religion allows freedom of thought and action. A cult destroys the family unit while religion promotes the family unit. A cult isolates its membership while religion does not isolate its membership. A cult keeps non-believers out while religion encourages general community participation. A cult allows for no development of the individual – in fact regression often occurs – while religion is interested in promoting development of the individual. A cult exploits and manipulates its members with mind control techniques while religion is supportive, sympathetic, and under-

standing. A cult encourages instant commitment for life while religion encourages thoughtful commitment for life. A cult intimidates its critics with legal entanglements or physical threats while religion generally welcomes criticism.

Christian and church camps would generally welcome these distinctions and would seek to build their program upon the positive aspects of religion within the context of Biblical faith. Christian and church camps would encourage leaders who would implement these positive objectives. We would encourage the servant-model of leadership rather than the type of leader who creates dependence and promotes oneself as a messianic leader and authority. Christian and church camps would seek to teach on the authority of the Bible. As Christian and church camps, we would seek to act as part of the Christian church and stand in the tradition of the historic Christian faith.

Christian and church camps have played a significant role in the camping movement in North America. I hope this will continue to be the case in the future. Christian and church camps have sought to act as an integral part of the church of Jesus Christ – the historic Christian church. We trust this will also continue to be true in the future. We are not happy when religion and faith are misused and people are abused. And all of us, religiously affiliated camps and others must guard against cultic tendencies in our own camps – no matter what our belief system.



David Latimer

B.C. Leadership Camp

By: Dave Adair, BCCA President

The second annual B.C. Leadership Development camp is now over and we have all (staff and counsellors alike) come away with: new skills and knowledge, new program ideas and approaches and, most important, with new friends, powerful memories and new understanding about who we are and perhaps who we can be.

More than 50 counsellors took part in the Camp – twenty-six for the full five days and the remainder for shorter periods over the last three days. Participants came from: the Queen Charlotte Islands, from Prince George, from Quesnel, from Kamloops, the Gulf Islands and from all over the lower mainland B.C. They came from about 25 different camps.

The program was planned in three broad categories: leadership concepts and styles, camping and outdoors skills, and sessions designed to increase participant's program inventory. Over the course of the week there were 15 different resource people who led segments of the program. Bob Stedham from Camp Potlatch was back "by popular demand" to do his session on planning effective camp fire programs. Others, back for a second year were: Antonia Motta, on co-operative games, Dave Kabool (Vancouver Neurological Society) on Leadership and Group Dynamics, Bob Ennenberg (Camp Wallace and Cedar Cottage) with his session on acclimatization, and Linda Watkinson (A.N.H. – Camping Unit) on rainy day programs. Paul Hansen, Director of Camp Squamish (Easter Seal Camp) spent a day and evening with us and not only did a special session on integrating the disabled in camp programs, but participated in a number of other programs as well. Dave Stevens and Sue Adair (A.N.H. – Camping Unit) ran a first aid program specifically designed for camp staff and all the participants earned their Workers Compensation Board Survival First Aid Certificate. During the first half of the week Lea Savien (Recreational Canoe Association of B.C.) joined us to lead sessions on basic canoe skills and teaching methods.

Highlight of the week was our special guest, Jack Pearse and his session on song leading

technique. For 2½ hours the master showed us how it should be done, generating a tremendous enthusiasm and appreciation for this most important part of camp life.

The program was designed to cover a very wide range of material. We started each day at 8:00 a.m. with Katimavik, a wake-up session of active songs, stunts and games, and went right on through 'til about 10:00 p.m. each evening when a snack was served, usually followed by an informal program such as a camp fire or square dancing. As the week progressed there were more and more opportunities for the counsellors to practice new skills and leadership styles, first in their own cabin groups, then with a larger group and finally in all camp programs.

The cabin groups are an important part of our approach as it has developed over the past couple of years. The counsellors are assigned to a group when they arrive and this group functions in a way very similar to a normal cabin group in a camp. Each group has as its counsellor an experienced senior staff member. As the week progresses this group works together, takes on responsibilities for parts of the program, meets to discuss and reflect upon their experiences, and most important, to analyze their own development as a group. The purpose, of course, is to help them begin to understand and appreciate in greater depth the dynamics that will affect their own groups of campers this summer.

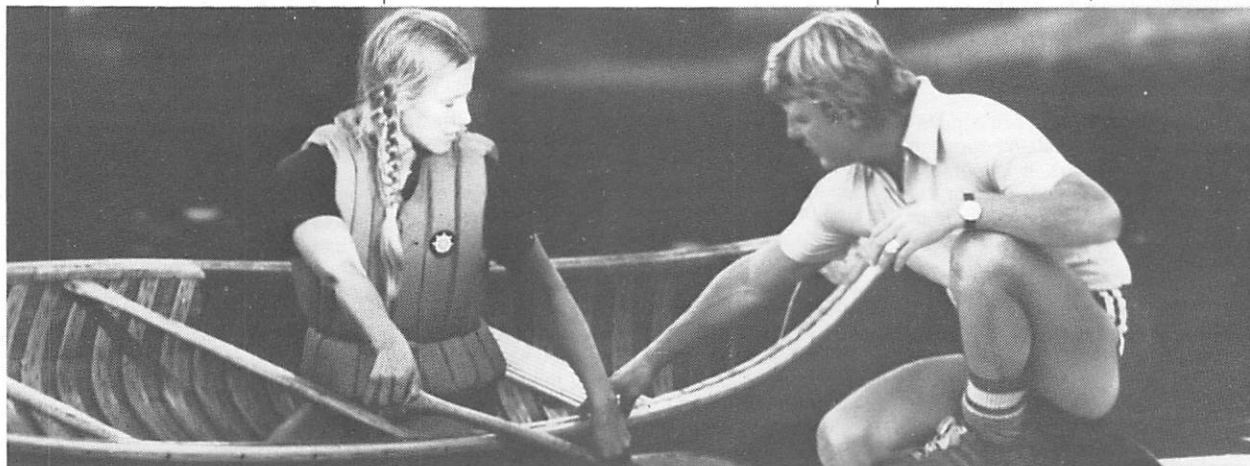
Most of the participants in Leadership Camp have a number of years experience as campers and often as Jr. Counsellors or C.I.T.'s. They are, therefore, in a transition stage between being program consumers and being responsible for planning and operating programs. A key objective of the Camp was to generate an awareness that program has purpose. That it doesn't "just happen" somehow, but is based on planning and an anticipation and understanding of how groups of people function at different points in their development. The process started the first evening when Bob Stedham did an analysis with the participants of the first few hours in camp and some of the techniques that had been

used to make them feel comfortable and to help them get to know each other and the camp staff. This theme was touched on in almost every session right through the week so that by the end of the program the counsellors were highly sensitive to the "why" of program planning.

Given the large number of resource people leading sessions, in addition to the experienced group counsellors, participants had an opportunity to experience and discuss a diverse range of effective yet very different leadership styles. The message that good leaders are not all cast from the same mould came through very clearly.

On the final day we closed up camp in the afternoon and brought everyone into Vancouver to join the B.C.C.A. Annual Meeting and banquet. Through the miracle of one day slide processing and some tremendous scrambling on the part of staff, we were able to put together a slide show of most of the week's events to share with B.C.C.A. members at the banquet. The participants were presented with certificates and each received a copy of Jack Pearse's "Lead on Counsellor". At the request of the counsellors the evening ended with Jack leading us in "Let There Always Be a Song", that great new song by Mark Baldwin that everyone who was at the International Camping Congress will remember.

It was an emotional and powerful way to end a week that had tremendous impact on all of us. All of us thank the people who made the program possible: the B.C.C.A. and the Assoc. of Neighbourhood Houses of Greater Vancouver (the co-sponsors), those who helped financially – the Vancouver Foundation, the Chris Spender Foundation, the Orphan's Fund of C.K.N.W., the Alexandra Foundation and the C.C.A., the many resource people who gave of their time and skill and knowledge, to our special guest, Jack Pearse, who gives of himself so unstintingly and who exemplifies "camp spirit", and finally to the young people who cared enough to give up five days of their Easter holidays to work as long and hard as they ever have in their lives in order to become better camp counsellors.



Nicholas Joseph

We Salute You – Mary Roy!

"I never went to camp. Just about the time I ought to have gone to camp, I came to Canada, instead, to live with my grandparents. But I always wanted to go to camp."

MARY ROY

Many years ago, Mary Roy's mother said "Bye, bye" to Hamilton and moved to Georgia. When Mary reached University age, she chose to complete the last two years of her degree at McMaster University in Hamilton, Ontario.

It was at McMaster she met her husband, Rob Roy, who is now the Manager of Investments for Independent Insurance Managers. Mary and Rob have a wonderful family of perfect symmetry – two daughters, two sons. Rob is 28, Hillary is 27, Ian is 25 and Virginia is 20.

Mary came to the CCA at the tail-end of John Latimer's presidency in the spring of 1975 and she served the camping community with great commitment and quality supporting John's successors in office – Ron Johnstone, Jack Pearse, Cliff Labbett and Jocelyn Palm.

"I am really going to miss it. I am going to miss the people I love from all across the country. I am going to miss organizing people to attend meetings and conferences hither and yon. It all brought such great pleasure to me."

MARY ROY

Mary Roy guided us through some truly remarkable happenings in CCA. With Fred Okada's leadership, the Publications Department just grew and grew and grew. Mary assembled and published comprehensive catalogues of CCA books. She negotiated a super arrangement with the American Camping Association for the distribution of their books

throughout Canada – not only to camping folk but to libraries, schools and university courses.

She was meticulous in co-ordinating Canada's participation and involvement in the first international conference on camping which was jointly sponsored by CCA and ACA at Minneapolis, Minnesota in 1979.

With Brian Blackstock's leadership, Mary designed the format, layout and distributions of the new Canadian Camping Newsletter, beginning in the fall of 1976 and through her good friend, Ken Smith, the Director of the Non-Residents Branch of the National Sport & Recreation Centre, Mary Roy and Cliff Labbett arranged for the nationwide distribution of Canadian Camping.

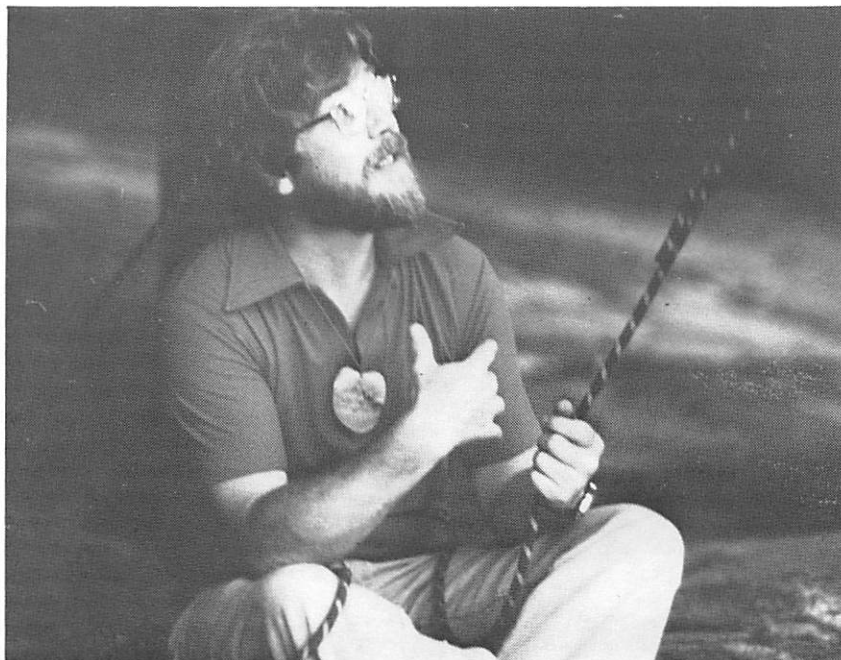
Throughout her time with CCA, she was very skillful in preparing grant submissions to the Federal Government and in the reconciliation of the financial statements for each project that was federally funded.

Above all, with her charm and grace and warmth and sincerity, she endeared herself from coast to coast by always being available, knowledgeable, forward-thinking and helpful. She fostered and exemplified closer communication between Provincial Associations and the National Office by encouraging the exchange of Provincial Newsletters, Board Minutes and Conference Reports.

You are going to miss CCA, Mary? My oh my, are we going to miss you! And our love and good wishes go with you for great success, rewards and satisfactions throughout your life.

"Nothing has suited my life more than to have been associated, in this way, with CCA."

MARY ROY



Nicholas Joseph

POEM

The Sacrament of Fire

Kneel always when you light a fire!
Kneel reverently and thankful be
For God's unfailing charity,
And on the ascending flame inspire
A little prayer, that shall upbear
The incense of your thankfulness
For this sweet grace
Of warmth and light!
For here again is sacrifice
For your delight.

Within the wood,
That lived a joyous life
Through sunny days and rainy days
And winter storms and strife; –
Within the peat,
That drank the moorland sweet
Of bracken, whin, and sweet bell-heather,
And all the joy of gold gorse feather
Flaming like Love in wintriest weather, –
While snug below, in sun and snow,
Peat heard the beat of the padding feet
Of foal and dam, and ewe and lamb,
And the stamp of old bell-wether; –
Within the coal,
Where forests lie entombed,
Oak, elm, chestnut, beech, and red pine bole, –
God shrined His sunshine and enwombed
For you these stores of light and heat,
Your life-joys to complete.

These all have died that you might live;
Yours now the high prerogative
To loose their long captivities, –
To give them new sweet span of life
And fresh activities.

Kneel always when you light a fire!
Kneel reverently,
And grateful be
To God for His unfailing charity!

John Oxenham from

THE TE DEUMS AND THE SACRAMENTS

Archives Update

By: Bruno Morawetz

As many of you head into a new season of workshops, conferences and training events, now is the time to send copies of last year's conference programs to the CCA Archives c/o the National Office.

Cliff Labbett, Immediate Past President, is currently canvassing all the CCA Past Presidents for ideas to celebrate CCA's 50th Anniversary in 1986. Drop us a note if you have any unique ideas!

We have a new archivist working on our collection at Trent University. Congratulations to Mrs. Bernadine Dodge on her recent appointment at Trent. Interested members may contact Bernadine Dodge at: Bata Library, Trent University, Peterborough, Ontario K9L 7B8.

Yes, Campers, There IS a National Camping Day! ...

by Marnie Ellis, National Chairperson, PR & Promotion

... and the second annual event will be MARCH 21, 1984 – the first day of Spring! What better day to start reminding parents to think about choosing a camp for their child than the first day when folks' thought start turning once again to warmth, fresh air and thoughts of new life?

The date was chosen by the group attending the Pre-Congress Workshop on Promotion. This is the group, which, along with the Provincial Presidents and Board, has spearheaded the National Camping Day efforts to date, and which laid such an excellent foundation last April. As pointed out by Dennis McLelland (formerly of Nova Scotia), the first day of Spring is one that everyone knows but no other group «has» as their official day. What better group could be featured on the first day of spring than that which offers a delightful and important summer experience to thousands of youngsters?

The theme for 1984 will be «Don't Wait for Summer – Think Camping Now!» The underlying tone will emphasize the importance of planning the child's camp experience; choosing the right camp for each child. Each province should have a list of all its member camps ready to send out

to those filling in the inquiry form that will accompany the posters.

The colourful posters will be sent to the Provincial Offices in early November – ready for distribution at pre-Christmas meetings or in seasonal mailings to member camps. Each will be accompanied by a letter to the Director, and information that can be shared with campers and staff.

Already work is being undertaken to ensure participation in this year's National Camping Day by the Minister of Fitness and Amateur Sport. Arrangements are being made for cross-country newspaper and radio stories and for important interviews.

Keep an eye on future Canadian Camping articles for up-to-date information on **National Camping Day – March 21, 1984** and remember to inform all your campers and staff of this date at every opportunity.

National Camping Day is our chance to make ourselves known in every household; to attract new campers and staff; and to show our professionalism and our interest in the youth of Canada. Be a part of this massive and exciting program – Don't Wait for Spring – Start Thinking National Camping Day Now!

Gift Idea

As you plan for the holiday season, consider buying our hasty-notes as inexpensive gifts and stocking stuffers!

Two special camp designs have been used: children playing and solo canoeist in each package of 6 cards and envelopes. The price is \$3.00 each for 1 - 4 packages, and only \$2.50 each for 5 or more. These are available through your provincial camping association office or by mail order from the CCA/ACC. Order before December 1st for the holiday season. Your purchase will help support the work of the CCA/ACC.

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MENU FEATURE

MAKE AHEAD CORNMEAL MIX

Courtesy: Ontario Milk Marketing Board

| | |
|----------------------------|--------|
| 4 cups all-purpose flour | 1 L |
| 2 tsp. salt | 10 mL |
| 1 cup sugar | 250 mL |
| ¼ cup baking powder | 50 mL |
| 1 cup vegetable shortening | 250 mL |
| 4 cups yellow cornmeal | 1 L |

In a large bowl combine flour, salt, sugar and baking powder. With a pastry blender (or two knives) cut in shortening until mixture resembles coarse crumbs. Stir in cornmeal. Store in a large airtight container in a cool, dry place. Use within 10 weeks. Makes 10 cups Cornmeal Mix (2.5 L) in about 5 minutes.

NOW YOU'RE READY TO MAKE:

CORNBREAD. Place 2½ cups (750 mL) Cornmeal Mix in a large bowl. Beat 2 eggs with 1 cup (250 mL) milk. Blend liquid ingredients quickly into cornmeal mix. Pour batter into a greased 8" (1 L) square pan or a 1 L loaf pan. Bake in preheated 425°F (220°C) oven for about 25 mins. (square pan) or 45 mins. (loaf pan) until top is golden and cornbread is cooked.

CORNMEAL MUFFINS. Combine Cornmeal Mix, eggs and milk as above. Spoon batter into 12 greased muffin cups, filling each cup ¾ full. Bake 15-20 minutes in preheated 425°F (220°C) oven.

CHEESEY CORNMEAL MUFFINS. Add ½ cup (125 mL) grated old Cheddar cheese to Cornmeal Muffin batter (above).

MARMALADE MUFFINS. Fill muffin cups ¾ full with Cornmeal Muffin batter (above). Add 1 tsp. (5 mL) marmalade. Cover with batter until cups are ¾ full.



Jay Haddad



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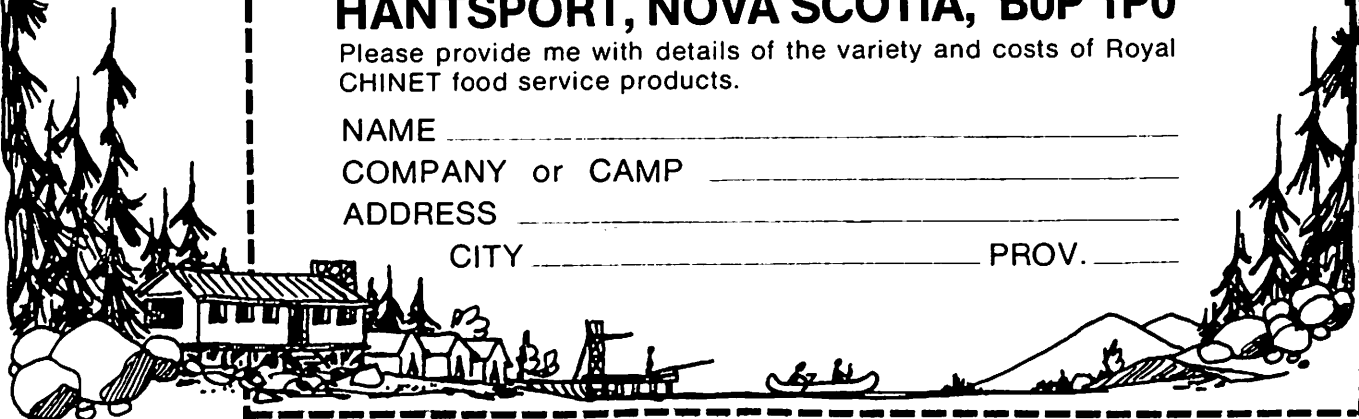
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VOL. 35, NO. 3
AUTUMN 1983
ISSN 008-3119



THE SIGN
OF A
GOOD CAMP



Hugh Babcock
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